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New Series
Vol. XV. No. 39

A Minister and His Reading

R. FURNAS TRUEBLOOD

Are We Evangelical?

W. L. PEARSON

How Shall Friends Worship?

A SYMPOSIUM

California Young Friends

FRANCES HUNNICUTT

In Defense of the Constitution!

Political Effrontery in Extremis

Editorials

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

LEAGUE ASSEMBLY AND PREVENTION OF WAR

The President of the Council, Senor Vilegas, in opening this year's Assembly, naturally referred to the Disarmament topic, and said that the efforts of the League in the past year had been directed mainly toward the prevention of war, which was the key to the disarmament problem. "If disarmament is inseparable from security, and we know it is," he said, "what better security can there be than that of an international league based on mutual interest and justice?" The Assembly proceeded to elect its President for the present session, Senor Guani, Uruguay, being elected by 24 votes out of 47, Count Mensdorff, Austria, standing next with 21.

SHOWING ANOTHER SIDE OF SITUATION

Stirred by recent reports that the churches are suffering severe losses in membership, officials of the Federal Council of the Churches of Christ in America have issued a statement declaring that the real truth is precisely the opposite. Figures are presented for twenty-five leading denominations, showing that they have grown almost fifty per cent in the last twenty years. This statement was made, according to Charles S. Macfarland, General Secretary of the Federal Council of the Churches, in response to many inquiries as to the validity and significance of the public announcement accredited to H. K. Carroll, on July 30, that "the total yearly loss (of Protestant Churches) would approximate about half a million." "This estimate," said Dr Macfarland, "has been completely misunderstood, because it had to do only with one side of the picture. It made no reference to the additions of new members year by year. For example, Rev. Frederick L. Fagley, of the Congregational Commission on Evangelism, was quoted as saying that about 30,000 members are lost from the rolls of that denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year and that the percentage of increase in membership is greater than that of the population of the country. The fact is that the net result for all Protestant denominations has been a gain in membership considerably in excess of the growth in poulation. No thoughtful person should overlook the disquieting drift from active to inactive membership, to which Dr. Carroll called attention, but anyone who thinks this means that the churches are decreasing in membership simply does not know what he is talking about."

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STUDENTS AS SUMMER INDUSTRIAL WORKERS

One of the significant activities of the summer period has been the entrance of college and theological students into the industrial life as 'common labor' in a variety of industries. While thousands of students work in the summer merely in order to lay by funds for the winter, an increasing number are entering industry for the serious purpose of gaining first-hand experience of the life and problems of the industrial worker. In order to facilitate this study, the student departments of the Y. M. C. A. and the Y. W. C. A. for several years past have organized groups of such students, providing a capable leader and conducting seminars twice a week in which industrial problems are discussed and expert technicians brought into consultation. A year ago all agencies interested in this field were brought together and an informal cooperative arrangement was made for joint recruiting of students. These agencies included the Y. M. C. A., Y. W. C. A., American Friends Service Committee, the Church League for Industrial Democracy, the Fellowship of Reconciliation, the Fellowship for a Christian Social Order, League for Industrial Democracy, Continuation Committee of the Evanston Conference, and the Social Service Commission, Federal Council of Churches. All of these agencies were kept informed of what the others were doing and each endeavored to recruit students for whatever groups they might wish to join. The seminar meetings discussed such industrial problems as unemployment, living wages, unions, open shop, employe representation, race problems, labor legislation, safety, free employment bureaus, worker's education, non-financial incentives, research, problems of the farmer and the industrial worker. The students were given suggestions for reading and were assisted by individual interviews with the leaders of the groups.

REFERENCE LIST FOR MODERN HOME LIBRARY

Radio listeners to the eminent Dr. S. Parkes Cadman and followers of other noted men who try to be of assistance to us mortals, by answering our questions, are often struck by the number of inquiries for reading lists, covering certain definite subjects, such as religion, evolution, psychology, etc. The New York Publishing Company, a well known retail mail order book concern has issued a list of 300 books, recommended for a modern home library. In preparing this reading guide two very important factors have been taken into consideration,—the American temperament and reader interest. The list to which we refer is unique. Art, Drama, Music and Literature are covered in a selection of representative books from which the reader can secure an understanding of all angles of those subjects. Science is treated in a live, popular manner. Dry pedantic volumes are ruthlessly excluded, and in their place are featured such interesting writers as Slosson, Thomson and other moderns. Religion is considered from a historical as well as spiritual standpoint. Reference Books which everyone is supposed to know all about, but which few do, are selected with unusual care and the possessor of even half of the books named in this list would have a practical library in itself. The home is not forgotten and the "best books" on etiquette, cooking, decorating, gardening and even the bringing up of babies are listed in a manner that leaves no doubt as to its authority. This list which is furnished free for the asking, is well worth keeping for reference, and doubtless will prove a valuable guide for the many, who ask the time honored question—"What shall I read?"

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

In Defense of the Constitution!

CONSTITUTION Week has again come and gone. There has been the usual flow of more or less hectic oratory abjuring us to defend the sacred instrument which outlines the organic law of the land. The "Glorious Fourth" may yet have to share its patriotic fervor with "Sacred Constitution Week." Pray, one may ask, why all this frenzied concern for defending the Constitution? Especially now that those two dastardly anarchistic foreigners have been executed, to the impressive demonstration of the power and majesty of the law? "There she stands"—the Constitution, we mean, including Massachusetts—with the strength of Gibraltar; or, to be properly American and patriotic, with the strength of Bunker Hill and the Boston *Transcript!* Who, forsooth, is attacking the Constitution? Wouldn't a little play of humor show up the excited Constitution defenders to be engaged in a little game of opera bouffe?

To be sure, we might cite a few little incidents suggestive of the possibility that our organic instrument of government is not properly respected in all quarters. It contains certain provisions, for example, insuring Negroes their suffrage rights as citizens. There is an amendment, too, supported by the necessary legislation, making illegal the manufacture and sale of intoxicating liquors. Much older than these provisions, however, are others safeguarding the rights of free speech and peaceable assemblage. But these are very minor points and are not to be considered seriously. That would seem to be the conclusion from recent events in the Pilgrim and Hoosier States. At any rate, these are not the things that seem to be on the minds of our Constitution eulogists. So, having faith in Massachusetts—and in Indiana—why should we worry?

Of course the Constitution might be looked upon as expressive of the free spirit of a free people; of an enlightened people sensitive in heart and conscience to new occasions and new duties, desirous of meeting frankly the situations arising in our day as the fathers of the Constitution met their problems. But such an interpretation is Bolshevistic. It is as unorthodox and dangerous in government as is the doctrine of progressive revelation in religion. If such a conception of the Constitution were countenanced we might find ourselves facing some embarrassing and un-American responsibilities. We might even find ourselves placed under the awkward obligation of being just to those to whom we do not wish to be just! Such a contingency must be avoided at whatever cost—even to the extent of stifling free speech on historic, freedom-dedicated Boston Commons.

What is wanted, therefore, is not a human, living document, speaking to present day conditions, but a mummified parchment of the *status quo*. Give the people a fetish to be worshipped. It is much less disturbing to the body politic and supplies a safe rallying ground for conventional patriotism and one hundred percent Americanism. Such a policy of suppression is bound to reap the whirlwind some time, but that's for our children and our children's children to face. Should not posterity bear a reasonable charge for the rich heritage it is bequeathed from us? So, again we say, have faith in Massachusetts and the Supreme Court of Indiana! Long live the Constitution—sacred scarab of American liberty!

Political Effrontery in Extremis

PERHAPS most of our readers, outside as well as within Indiana, have read of the conviction and sentence of Dr. E. S. Shumaker, Superintendent of the Indiana Anti-Saloon League, on the charge of contempt, for certain criticism of the State Supreme Court which he had uttered. The charge was brought by the Attorney-General of the State, Arthur Gilliom by name, who is being severely criticized by the church forces for attempting to throttle free speech, especially as it is directed against the courts in behalf of better enforcement of Indiana's stringent Prohibition law.

A fortnight ago, Attorney-General Gilliom addressed a local service club in Richmond on the subject of the Constitution. Rather, that was the text for what proved to be one of the most flagrant demonstrations of specious argument we have ever heard. After obviously begging the whole question for the sake of establishing a premise to his liking, he launched into what was little more than a fervid plea for personal sympathy in the course he has taken. Whom did he denounce as the enemies of the Constitution of Indiana? Those who are persistently defying the laws of the State? Not at all. His attack was primarily upon the church people as represented in an organization which is devoted to law enforcement. It was a piece of brazen effrontery that could not pass unchallenged. Both local newspapers, be it said to their credit, sharply criticized Mr. Gilliom editorially. Furthermore, in his sermon, "The Mission of the Church," preached on the following Sunday, Charles M. Woodman handled the issue raised by the Attorney-General in a characteristic way that left nothing to be desired, being freely quoted in the public press.

There is one angle to the incident which has not been touched upon in the public discussion, which impressed us

particularly. For our immediate purpose, we are not here concerned with the merits of the case against Dr. Shumaker. The general impression left by the Gilliom speech was that of an attack upon the Anti-Saloon League as an enemy of the Constitution, the inference being that those who support it are undesirable citizens. Indeed, the state official went so far as to tell the ministers in effect to preach the gospel and not meddle with these public matters that are not, or should not be, their concern!

What a speech, we thought as we listened, to be delivered in Richmond! In Richmond, where for sixty-three years Timothy Nicholson lived and labored as an exemplar of the very highest type of aggressive Christian citizenship! We remembered that from the date of its organization in 1898, until his death twenty-six years later, Timothy Nicholson was the honored president of the Indiana Anti-Saloon League, very largely directing the work which Attorney-General Gilliom so roundly denounces. In this and other capacities he was the recognized standard bearer of civic righteousness, universally respected for his remarkable contribution to the public welfare of his State. Who is Arthur Gilliom to come to Richmond, the old home of Timothy Nicholson, and tell its good citizens to mind their own business?

May we remind the Attorney-General of Indiana that once upon a time a more distinguished citizen than he brought a similar message to the Quaker city in eastern Indiana. "Go home and mind your own business," said Henry Clay to Hiram Mendenhall and a group of Abolitionist Friends who asked him some leading questions in regard to his attitude toward slavery. They did so—but not in the sense in which they were so rudely admonished. The incident was widely heralded and lost enough votes for Clay in the succeeding campaign to cost him the presidency. Good citizens have their own conceptions as to what is "their business" and happily, in the school of good citizenship, they need not sit at the feet of politicians and office holders.

A Minister and His Reading

BY R. FURNAS TRUEBLOOD

THERE is so much reading that the minister might do in this day, when we are almost overrun with books and magazines, that no one man can read all that is available. There are perhaps some books even in our own bookcases which we must confess that we have not read carefully or mastered. Perhaps there is a danger of trying to cover too much ground in our reading, resulting in a failure to cover any of it well.

No one has exactly the same reading list. There are some well known, popular books, of course, which practically every one, minister or layman, has read if he is at all interested in reading. I am thinking of books like the two by Bruce Barton, "The Man Nobody Knows," and "The Book Nobody Knows;" and also the very popular book by E. Stanley Jones entitled, "The Christ of the Indian Road." Such books we find in almost any book store.

But there are other books and magazines which some of us see and read and others do not: literature which has, perhaps, brought great inspiration or helpful instruction, or valuable, practical suggestion making it seem worth while to pass it on. It is with this thought in mind that I shall tell of some of the literature I have found helpful or inspiring. First however, I shall say just a word about what it is theoretically supposed that the scope of a minister's reading should be.

Besides a close familiarity with the Bible which, in itself, includes a wide variety of literature, the ideal minister should know something of the best religious and secular books of the day. But of course all reading is not to be done in books. With the vast amount of newspaper and magazine material to be had, some of which is worse than useless, the ideal minister must make some kind of a selection.

He should make himself acquainted with the advance of science, and philosophical thought. He should be a student of past history in order that he may be able to interpret the activities of the present and work intelligently for the future. He must be conversant with the important current events of the day, local, national and international. He ought to study biography, the better to help him to know people, and he should have an acquaintance with some of the most influential poetry of the world.

Not everyone may agree with me that this is a true picture of the scope of reading for an ideal minister. Some may give him more and some may give him less. But, I wonder how many of us who take this as an ideal really ever approximate our ideal in our own reading.

In my own reading there have been certain books and magazines which have brought inspiration and help, and I am glad to pass them on. There are various periodicals which we all see more or less regularly. Some which seem most worth while are, the *National Geographic, The Literary Digest, The Christian Century, The Scientific American, Church Management, The International Journal of Religious Education* and one's own denominational paper. A minister cannot afford to subscribe for all the magazines of course, but most of us are near enough to a library to have the opportunity of reading most of the leading magazines of the day if we would take it.

Two of the magazines in the list above have proved especially helpful to me in the actual work of the ministry. *The International Journal of Religious Education* is always full of many helpful suggestions, especially in regard to the religious educational phase of the ministry. There are often helpful articles by outstanding leaders in Religious Education. There are suggested Worship Services for different departments of the Church School. Though it may never be suitable, and perhaps not advisable to depend on these services wholly as they are in the magazines, the services at least prove suggestive when we are seeking to grade our worship services in Sunday School, and bring into them more of the elements of reverence and individual participation.

Perhaps the most outstanding feature of this magazine was to be found in the January number which was called the Book Number. Outstanding leaders wrote articles giving suggestions for a year of systematic reading, including a book a month, for different people, such as the pastor, Sunday School Superintendent, the heads of different departments, mothers, fathers, etc. When one keeps wondering what, out of such a vast array of literature one ought to read, and in consequence reads almost nothing, this number alone should prove very stimulating and helpful.

The magazine known as *Church Management* is a comparatively new magazine. It is just full of good material in keeping with its name. As a very practical minister's assistant I know of nothing in the way of reading material that I should rather have. It is edited by the Church World Press in Cleveland, Ohio.

I thought at first the books I wish to mention might be classified under three heads, inspirational, educational and practical, but I find

that this is a very artificial classification, and there is much overlapping.

A book which is full of inspiration is that by E. Stanley Jones which I have already mentioned, "The Christ of the Indian Road." Written primarily about another land, and from the point of view of a missionary thinking of his calling and his message to that land, this little book cannot fail to cause each one who reads it to search his own heart and see if he is vitally sure of the meaning of the Christian message. It brings to the reader a new challenge to Christian living.

There is another book, also pointing toward India which I found very interesting and inspiring. It is more on the order of a biography. The title is, "The Message of Sadhu Sundar Singh," by Streeter and Appasamy. It is the story of a part of the life and the message of an Indian Christian Mystic. This man is a travelling Sadhu, or priest. Some of his experiences remind one of some of the experiences of Paul of Tarsus.

Some time ago I preached a series of sermons on great characters and one of them was Elizabeth Fry. There are, of course, different books written about her life, but I was fascinated by the book entitled, "Elizabeth Fry, The Angel of the Prisons," written by Laura E. Richards. Another book dealing with the early history of Friends and embodying a most interesting and thrilling love story is "The Quaker Seekers of Wales," by Anna Lloyd Braithwaite Thomas.

To some people the name of Rufus Jones, when connected with any book, immediately instills a desire to devour the book. So it is with me. I have found all of his books that I have read both interesting and inspirational. I was talking one day to a Baptist minister who told me that when he went on his vacation he liked to take some of Rufus Jones' books along to use in his devotional reading. Another book which I found very helpful as a devotional guide, and one which could be used as well for a study group was one by Bertha Conde entitled, "The Human Element in the Making of a Christian."

At a time when I was passing through somewhat of a crisis in my own life, a book was given to me which, while it did not mould my theology, did serve to steady me in my thinking. It was the fairly well known book by G. Campbell Morgan entitled, "The Crisis of the Christ."

Just lately I have been attracted by two very interesting and helpful books: one, "Jesus' Way With People" by Alexander C. Purdy, and the other, of a somewhat different type although, like the first, very interesting and thought provoking—"Sermons of a Chemist," by E. E. Slosson. I felt attracted to this last because of my interest in science and particularly in Chemistry, but I find that Mr. Slosson has a message for all, whether they are scientifically inclined or not.

Very close to the border line between books of practical, educational value and books of inspiration I should like to mention two others which have helped me. One is Harry E. Fosdick's book, "The Modern Use of the Bible," and the other is Glover's book, "The Jesus of History."

There are other books which I have found, and find helpful in a practical way in preaching and teaching and pastoral work. Because one uses a book in school should be no reason for discarding it after he gets out of school if it is good. "Principles of Preaching" by Ozora Davis, is a good book for the practical side of the ministry.

I feel that the church or the pastor which loses the spirit of evangelism has lost most that is necessary in Church life, but I have been interested in changing phases of Evangelism. In this connection I found much interest in reading Kernahan's book on "Visitation Evangelism." In this book he describes in a practical way how modern churches have used the method of Christ of going out two by two to win others, and how the method has met with remarkable success. Charles L. Goodell, the Executive Secretary of the Commission on Evangelism and Life Service of the Federal Council of Churches of Christ in America, also has a very helpful book on Evangelism, "Motives and Methods in Modern Evangelism."

For those of us who are interested in the Church in the rural community, I know of no more inspiring and interesting book than the one entitled, "Our Templed Hills," by Ralph A. Felton.

In closing I am following the idea of the *International Journal of Religious Education,* and suggesting a list of twelve books which I hope to be able to read within the next twelve months.

July, "The Highway to Leadership" by Margaret Slattery.
August, "This Believing World" by Lewis Browne.
September, "Spiritual Adventuring" by Bertha Conde.
October, "The Challenge of Youth" by A. E. Stearns.
November, "Leaders of Young People" by Frank Wade Smith.
December, "Reality in Worship" by Willard L. Sperry.
January, "Adventurous Religion" by Harry Emerson Fosdick.
February, "The Teaching Work of the Church," Weigle, et al.
March, "The Training of Children in the Christian Family," by Luther A. Weigle.
April, "Psychology of Leadership" by Henry E. Tralle.
May, "The Churches Debt to Heretics" by Rufus Jones.
June, "Jeremiah, the Book, the Man, the Prophet" by Smith.

Clinton Corners, New York.

Are Friends Evangelical?—Evangelistic?

BY W. L. PEARSON

II.

IT is not the purpose here to discuss Evangelism. Evangelizing is a very different matter. The doctrines and methods of evangelism already receive an undue share of attention, to the neglect of turning sinful men from darkness to their all-sufficient Savior. Pure religion and undefiled is essentially social and moral, but also primarily evangelistic. Ever and anon our Evangel must be socialized; but the supreme purpose of our Lord and his sanctified servants is to evangelize men, that society may be evangelized. For this, what is wanted is Spirit-filled and Spirit-led prophet-evangelists, with appropriate personal qualifications for orderly, aggressive evangelistic work; then trust and assist them in their intensive soul-winning.

But there can be no spiritual revival, until there is a return of the due sense of sin, and of genuine repentance, which were never more needed than now in this crime-cursed country, nor can there be any until there is a deep, desperate longing for the in-wrought righteousness of God. How far may we apply the words of the aged Apostle John to this generation?—"The darkness is passing away, and the True Light already shines" and then recall from his same short epistle: "We know that the whole world lies in the Evil One." Here is the irrevocable challenge to all believers to be true witnesses. In this same John's Gospel, probably the last book of the New Testament, they tell us "believe" appears 100 times, and "witness" 50 times. There is believing, and *believing,* and BELIEVING; then, begins faithful witnessing. John the Baptist, the last Old Testament prophet, proclaimed Jesus the Baptist as here and now baptizing in the Holy Spirit and as the Lamb of God bearing *away* the sin of the world. A true principle of interpretation of the vital messages of prophecy is, that they are primarily intended for the present hearers and readers, and their associates, however permanently they may be designed for other generations, who should "set their hope perfectly on the grace that is being brought unto them in the fuller revelation of Jesus Christ."

Yet the apostles and disciples never very well understood their initial Spirit-baptism into the Kingdom, until the Resurrection and the Righteousness of God were more clearly revealed through repeated "fillings" with the Holy Spirit. Thus, too, the fuller revelation of righteousness and reconciliation enabled them to see how they "became the righteousness of God, who is in Christ using and impelling all his faithful ministers as commissioned ambassadors to reconcile the world unto Himself." Thus, similarly, all truly anointed post-apostolic Christians have, in some ways, been more highly favored than were the apostles before the Resurrection. Although the Savior had baptized and sealed them with the Holy Spirit unto the day of redemption, many of them, as many Christians today, continually grieved that same gracious, wooing, purifying, empowering Holy Spirit. When again on that last most critical evening "sorrow had filled their heart," hear Jesus announcing the Comforter coming in clearer realized fulness to guide them ever onward into all the Truth: "A little while, and you *behold* me no more; again a little while, and you shall *see* me." (See Mt. 10:20; Lk. 11:13; 12:12; 21:15; Jn. 16:7-16; Eph. 4:30.) Post-apostolic Christians have also been more highly favored in this: All the New Testament Scriptures, which set forth the progressive Revelation of God in fullest light and life, from James and Mark to the Gospel of John, have been available.

Now, he who "diligently presents himself approved unto God," will not cease to pray, not only that he himself may "handle aright the Word of Truth," but that God will again send forth a succession of such prophet-evangelists as John the Baptist, Peter, Paul, John, Luther, Knox, Fox; who would all declare, in substance, "The Kingdom of God is at hand; repent, and believe in the Gospel of our Savior and Lord." Such evangelists, whether preaching to individuals or congregations, would soon *see* the Savior at hand baptizing, anointing, sealing all genuine seekers after God.

With the incomparable twentieth century privileges in grace and truth in and through the Holy Scriptures, the Holy Son, and the Holy Spirit, together with the historic urge from Fox and his Friendly evangelists, how can Friends fail longer to become again both evangelical and evangelistic? With Fox as with Paul, the Gospel was "in all the world fruit-bearing and increasing." This Gospel is yet essentially the same. In six years Fox sent forth more able evangelists, some of them university men, than all our Friendly colleges, upon which our progress is largely dependent, have sent out in a quarter-century. Soon many thousands were being saved and added to the multiplying churches. They directed them, as did the apostolic evangelists, to Christ for his disciple-making baptism. William Penn says, "As the ministers of Christ are made by Him, and are like Him, so they beget into the same likeness. To be like Him then, is to be a Christian." Again, "When I preach, the dead are raised," Raised together with Christ, they walk the risen life with him.

Such in brief was the earliest evangelistic work of Fox and his first fifty or sixty associate evangelists, the "family of prophets." They were "strengthened with power through the Spirit into the innermost man," but they knew nothing of the much later philosophy of the so-called "inner light." They impelled sin-burdened men to turn to the In-*ward* Light, "in whom was life; and the life was the light of men."

Yes; George Fox was a mystic. All experimental religion is more or less mystical. That means, it is directly from, "out of," God and not of man. God's spiritual children are "not born of the will of the flesh, nor of the will of man." Whatever else He may be, "God is spirit," and He can be known and worshiped only spiritually through the Holy Spirit. The High and Lofty One delights to enter, cleanse and dwell in humble hearts. The instantaneous act of the Spirit, freeing one from the guilt and power of sin, may be clearly recognized in the resulting experience, but like all simple acts, it cannot be analyzed. Thus "the Spirit Himself bears witness with our spirit that we are children of God." Then, only "as many as are led by the Spirit of God, these are sons of God." It is Christ's kind of peace-makers, genuine pacifists all, that "shall be called sons of God." And it is those Spirit-born children of God, who learn like Him, to 'love even their enemies, that may *become*, asexually, sons of our Father in Heaven.' With infinite love Christ urges God's "little children" to advance: "While you have the Light, believe on the Light, that you may *become*, asexually, sons of the Light." If those progressive early Friends, who were definitely dedicated to the task of reviving and raising the "seekers after God" to the spiritual life of the apostles and prophets, could have had our American Version of the New Testament, they would have called themselves, not merely "Children of the Light," but Sons of the Light. They would have seen even more clearly than they did, Jesus lifted up from the earth in order to draw all men unto Himself, and to make of Spirit-born children valiant sons and servants of God.

But while genuine spiritual religion is always more or less mystical in its inception and growth, on the other hand there are many mystics of all religions that never come to any clear knowledge of God, having only a mystical type of mind, never knowing that "divine discontent" which drives men to repentance, never allowing the Holy Spirit to convict them of sin, of righteousness, and of judgment. They need an Isaiah, a Paul, a John, or a Fox, to impel them to heed the Spirit and to turn to the In-*ward* Light, who would enable them to become children, and then sons of God. Such mystics left to themselves may remain dull dreamers all their days, or become rationalists, or even revolutionists. Others experience the Divine acts of regeneration and adoption, and the Spirit's work on sanctification. Saintly souls they sometimes are, yet without any taste for those "sound words," those definite bundles of truth and life, "even the words of our Lord Jesus Christ, the doctrine which is according to godliness." Paul clearly saw, as we all may see, that without such "healthful teachings" many bright Christian minds are easily diverted into doubting, doting, doctrinal disputes so destructive to those in the Way of life eternal.

O that more present-day Christian and Friend leaders might have the vision and power to move many zealous young men and women beyond mere social, educational and philanthropic activities and vocations to heed the primary call of Christ into the service of evangelizing society! Without this evangelistic spirit and devotion, which turns people from sin and Satan to the only Savior of men, no line of Christian service can be truly Christian. Without it the messengers and ambassadors of peace miss their first essential qualification for peace work. One cannot give the cup of water in the name of Jesus until one has been baptized into the NAME. And evermore "the Kingdom of God is first righteousness, then peace, then joy in the Holy Spirit;" then all together all the time. These are only elementary first principles in the one religion of Jehovah and of Jesus. Jesus is the far fuller revealed Jehovah of the renewed and ever-renewing Old Covenant.

Some mystical spirits readily receive the self-revealing, eagerly invading Inward Light, who is soon seen to be "Christ in them, the hope of Glory." They become children, and sons of God. Some few of these become like that "splendid New England mystic," who saw Christ as the Day-Star increasingly flooding his soul with light unto full noon-day. Yet he never came to clear views of God, truth, Christian experience, or church organization. Some such uplifting, appealing, inspiring sons of God never clearly see the spiritual needs of ordinary Christians. They little appreciate or help our Timothys and Tituses do and superintend the work of evangelists in and for the churches, as in other generations did Paul, John, and Polycarp, or later Luther, Fox, Wesley and Moody. Without an early return of such prophet-evangelists the prospect for the Society of Friends is poor. If they could have had a George Fox or jar them out of their mystical vagaries, probably Elias Hicks and John Wilbur might have become clear prophets of Christ and the Cross, fellow-evangelists with Stephen Grellett. Might not American Friends have had an earlier, more general, more Friendly and Christian revival movement? And would not Friends then have given increasing "diligence to keep the unity of the Spirit," pressing forward to "attain unto the unity of the faith, and of the ever fuller knowledge of the Son of God?" Should we not have formed a union of all the American yearly meetings in aggressive evangelization at home and abroad, say, in the seventies, instead of a mere federation of most of them early in this century? It is absolutely certain, that it was the will of Christ to "perfect His Friends into One," even into himself as he is in the Father.

How Shall Friends Worship?

California Correspondent Stimulates Discussion

Editor THE AMERICAN FRIEND:

Your editorial note in the issue of September 15 does not seem to me quite a sufficient exposition of the way our esteemed Friend, Eliza Armstrong Cox, missed the point in her letter in the same issue. I have been a constant reader of THE AMERICAN FRIEND and I cannot recall an editorial or communication which advocates silent meetings, nor do I know any Friend who does advocate them. Our Episcopal brethren are holding a few such, but they have a special purpose and are not in the regular order of church services. I have been a regular attender of Baltimore meeting for nearly fifty years under the plan of "free" meetings and I cannot recall a single silent meeting in all that time.

What is desired is that those who meet for worship shall have the opportunity and the evident call to individual worship, something which should be more than simply to join in the singing of a hymn or listening to a prayer or sermon; and that the Holy Spirit may have the opportunity to use other gifts than those which we have discovered. He has a way, when not prevented, of going outside the beaten tracks of our arrangements and using gifts of which He alone has knowledge. It may be well to recall at this point Dwight L. Moody, who was never ordained. We must remember that not all spiritual insight is gained from reading books and not all spiritual power is given to persons of training and experience. The personal equation is of great importance in the work of the Kingdom and we have all known of strong impressions made by the unusual voice.

What we are all seeking is the way to make our meetings occasions of profit to the worshippers, of power in the presentation of the gospel message to those outside and of development of gifts of our members. Many of us think that these ends are not accomplished to the fullest extent by a plan which uses the gifts of only one person, never mind how able he may be, which allows no opportunity for personal, intimate communion with the Head of the meeting, which does not open the way for spiritually minded members of the gathering to help others out of their difficulties by telling how they have conquered and, most serious of all, which limits the Holy Spirit in his operation through human instrumentality to the one individual whom we in our weakness have chosen for his spokesman.

When the matter is set out in this way the answer is often made: "We don't want every crank at liberty to take the time and waste the power of the meeting." Something of that sort was said to me a quarter of a century ago when I proposed to lead a Bible class of men by the conversational method and we have not lost ten minutes in all that time through such disturbance. We have Elders to handle such things under our system of church government, and a live meeting seldom needs their assistance. It will be understood that I am writing of our regular "Meeting for Worship" and not of special meetings for the purpose of reaching and bringing into the kingdom those who have not accepted the saving power of Jesus Christ. I am satisfied that all meetings held in the power of the Spirit will have that effect, but the early Friends held their "threshing meetings" and we may well follow their example. Such meetings, however, have their one special aim and do not meet the whole need of the church, for worship, for communion, for development of spiritual life and gifts; we need both kinds.

A recent writer of another Christian group has recently said, with keen insight: "The Friends have a communion service weekly without the need of table or bread and wine." Some of us think that this communion, as a body, is necessary to a right relationship with our Lord and Saviour. However valuable individual fellowship with Him may be, we must remember that our Lord, when he spoke the words which most other Christians consider were the establishment of a rite, was addressing a group, and it is quite doubtful whether a body of Christians can retain their power as a body without group communion. Some of us feel that a preaching service does not fill all the need with us any more than it does with the other churches.

JOHN R. CARY.

Baltimore, Md.

Editor THE AMERICAN FRIEND:

Your correspondent of recent date writing on Worship seems to find it difficult to profit by the use of silence in worship in a Friends meeting. Those of us who claim to find a value in the silent periods so long characteristic of Friendly worship certainly are not advocating the extreme of a meeting in which no word is allowed to be spoken; but even if no word were spoken in a meeting, the experience of many can be cited as to the value of such silent waiting—group silence—in the presence of the Lord.

Our plea is for a form of worship which does not exclude the use of a silent period (or periods) at some time during the worship hour; and this is not to minimize or relegate to a secondary place the ministry that may spring out of the period of preparation then and there offered; but rather to enhance and enrich the message that may be brought.

These periods of silence in worship were not the product of the period in quietism that settled upon Friends a century or more after the rise of the Society. It was the practice of Fox and his associates thus to wait for the inspiration and the message. An instance of this is that memorable day when Fox, accompanied by an "old priest," went to a "great meeting with professors of various sorts," and instead of rising at once to speak, he says: "I sate on a haystack and spake nothing for some hours, for I was to famish them from words. The professors would ever and anon be speaking to the old priest and asking him when it would begin. * * * He bade them wait and told them that the people waited a long time upon Christ before he spoke. At last I was moved of the Lord to speak; and they were struck by the Lord's power. The word of life reached to them and there was a general convincement among them."

Numerous instances can be cited elsewhere in Fox's Journal, and the writings of Penn, Barclay, Penington and other Quaker worthies, to show that silence was an important part of their worship, not to quote the very apt and important testimony of Caroline Stephen of later times, in her "Quaker Strongholds," as to the very great value of group silence in worship.

The value of the silent meeting to the individual alone with God, it seems to me, is nowhere challenged among Friends. They and their fellow worshippers of all Christian and some pagan denominations practice it. We are agreed that—

"If the chosen soul could never be alone
In deep mid-silence, open-doored to God,
No greatness ever had been dreamed or done;
Among dull hearts a prophet never grew;
The nurse of full-grown souls is solitude."

But to stress the value to the individual of silence with God is not to disprove the value of the Quaker contribution. This is *par excellence* the *group silence* found in use among the seekers, and employed by Fox and his fellow believers, and which Friends have perpetuated to this day. We are told that "the real reason that the silent meeting does not appeal to some of us is that it is *un*-scriptural!" To this we can only file our demurrer of "Not proven." If your correspondent had said *non*-scriptural, it might be passed over as a harmless platitude, for nowhere in Holy writ is silence enjoined upon us as a necessary part of every, or any, meeting for worship, nor is it forbidden. But *un*-scriptural! At variance with the teaching of the sacred record! A precedent in behalf of a little silence might be quoted in the Revelation where we are told there was "silence in heaven about the space of half an hour." The assumption that the use of group silence in worship is *un*-scriptural rests upon the fallacy that nothing is permissible except what is expressly named and allowed. There is much truth that is not enunciated in the Bible. As well deny that two times

two makes four, for nowhere is it so declared therein. And again, Friends do not believe that revelation ceased when the scripture canon was formed.

It is news to some of us to learn that the manner of worship of the Society of Friends so many years has been on an unscriptural basis. Other denominations are coming to appreciate the contribution that Friends have made through this feature of their worship. The testimony of George Hodges, late Dean of the Episcopal School of Cambridge, Massachusetts, is quite to the point. In his article, "Silence as a Means of Grace," he notes the experience of a clergyman of the Church of England who went out a few years ago to New Zealand to conduct a Mission. There to his surprise he found church people fraternizing with Quakers. There they were in New Zealand holding Quaker Meetings in the Episcopal Church. The visiting parson from the Church of England attended the meetings and was converted. He returned to England. They began to have silent meetings in London. The missionary of silence came over here and preached in Boston. He took his text from Job: "There was silence, and I heard a voice." Quaker meetings began to be held in the Cathedral in the gallery over the west door, conducted for the most part by Quakers, but attended not by Quakers only but by church people who found that silence—social silence—is a high privilege, and sought to share it with their brethren.

In the progress of this movement two discoveries were pointed out: first, that it offered a new approach to Christian unity; second, it widened and deepened the definition of grace.

"Not for Him our violence
Storming at the gates of sense,
His the primal language is, his
The eternal silences."

I am thinking of a Yearly Meeting where the young people are learning the value and practice of group silence. They have been attending the general conferences of the Young Friends and have come to understand its place and purpose. They are qualifying themselves for the conduct of worship with due regard to our ancient usage and testimony; and in this respect they surpass their forbears who came up into their Christian experience out of the *Sturm and Drang* period of fifty or sixty years ago, and who travel a more noisy road to the Celestial City. In the right conduct of Friendly worship our Young Friends Conferences are making a real contribution to the future well-being of Quakerism.

W. RUFUS KERSEY.

Oregonia, Ohio.

Editor THE AMERICAN FRIEND:

"How Shall Friends Worship?" is the arresting title of a letter in a recent number of THE AMERICAN FRIEND. I have read this letter several times and pondered it because I believe the writer represents the point of view of a large section of American Quakerdom. And my understanding of and sympathy for this large group of Friends is increasing with personal contacts and experience. In the interest of truth I feel like making some reply to this letter in a way which I sincerely hope will not be misconstrued.

Shall I venture to touch briefly on the scriptural side of this question, which forms so large a part of our Friends letter? As, in a certain sense, any course of action can be proved from scripture, I very much hesitate to reply along these lines and yet those words spoken to the Samaritan woman at the well seem like such a complete answer to the question that I cannot help quoting them: "God is Spirit, and his worshippers must worship him in spirit and in reality." (Moffatt's Translation). A deep and comprehensive statement, wonderfully simple, wonderfully profound. Without making any comparisons I believe that from the beginning Friends have taken these words very seriously and that their peculiar method of worship originated in an effort to put Jesus' principle into effect. This unusual and unconventional method was surely not programmed to silence nor was it programmed to preaching, to use our Friend's words, but the vocal ministry grew out of the silence (the communion in spirit and reality with the Father) and the two could not be separated.

Our Friend must surely know, though she gives no hint of it in her letter, that in the world today there is a relatively large number of Friends, approximately one-third of the entire Society, who are still upholding and practicing this ancient and historic form of worship. This substantial element comprises about fifty thousand persons and close to twenty Yearly Meetings. Many choice souls have been drawn to join Friends by the power and beauty of this way of worship.

I am aware that statistics are unreliable in measuring spiritual energy but they are worth something. And it is pretty safe to say that the almost unanimous opinion of this whole group would be that their present method of worship, practiced on the basis of silence is a *sine qua non* of Quakerism. They feel that this is one of the most valuable contributions they can make to the religious life of the communities in which they live.

It may be said that such Friends are exclusive, that outsiders pay no attention to them and that they make no impact on the community. Maybe so but who can really tell? A few years ago some Italians were working around our meetinghouse. One of them asked me what that building was. I told him it was the Quakers' church. He next wanted to know what the Quakers did in church. Before I could frame a suitable answer one of his fellow laborers spoke up in a very confident manner, "Oh, they just sit still till the spirit hits 'em and they get up and talk." I thought it unnecessary to add anything to this graphic description. I am prepared to admit that the ideal is not always attained, the quality of the worship varies, the spoken word may not always be "in the life," and minds may wander at times from the thought of the indwelling presence but do these human weaknesses constitute a convincing proof that "the experiment as a mode of worship for a public meeting has been fully tried and....found wanting"? There is something within me which answers "No."

And there is an atmosphere of expectancy and freedom about a "silent" meeting that I doubt will be found in a service for worship planned and ordered in advance. Of course a price has to be paid for freedom in worship as in everything else. Perhaps there is a beam in my eye which prevents me seeing the freedom in a programmed service. And perhaps, too, a change has come about in "silent" meetings since the days of our Friend's youth for I take it she is of an older generation. In the Yearly Meeting which I know best, which has clung tenaciously to this old time way (and it isn't old timey to us) there is an increasing sense of the need for sharing the spoken word in our periods of worship. The missionary spirit is alive and active, young people are coming forward in service for the church and are warmly encouraged.

Silent, individual communion with God

GOD'S LOVE

BY MARY DELL ALLEN

I walked the woodland fresh at morn,
And sweet the breath of May;
Where'er I trod was nature's God,
Along the leafy way.

I knew not what of glad surprise
Lay hidden just ahead;
But sweet ferns grew and soft winds blew,
And shy the wild life's tread.

I came upon strange beauties there,
And ofttimes stopped to see;
Again, the way I went that day
Was sometimes steep for me.

I know not what there doth await
Of sweet surprise or pain;
But I am sure God's love secure
Will bring me home again.

His love is over me I know;
His ways I cannot see;
But this I know, where'er I go,
That still he cares for me.

I know not where his river flows
Whose tide I cannot hear;
But in that day, be where I may,
My Pilot will be near.

I know somewhere his blessed isle
With wave-washed, sun-kist clime,
Will welcome me across the sea,
Beyond the sands of time.

Whittier, California.

is vital but none the less vital is silent group communion and in the hush and stillness the invisible spirit may be felt, drawing the whole group into a closer fellowship, opening up larger visions of truth, restoring the strength of needy souls and quickening some to speak words to the condition of themselves and others. Heaven sent messages will not be wanting in a meeting rightly held.

I am thankful to Eliza Armstrong Cox for her letter. Her background and present environment are probably different from mine but I trust we are both loyal members of the Society of Friends and an obligation rests on each of us to understand and appreciate one another. Were not early Friends characterized by their mutual respect and tenderness?

ROBERT H. MARIS.

Wilmington, Delaware.

Editor THE AMERICAN FRIEND:

As a life-time reader of the Friends' papers, with little exception, I thought possible I might be allowed to express the great pleasure I have had in reading some of the recent issues of THE AMERICAN FRIEND, especially those articles which have treated of the special doctrines and practices of Friends and the very enjoyable articles on group or public worship. I regard this the most important subject now before Friends, and upon the right of solution of it depends largely the future success of our beloved Society.

I was somewhat surprised in reading in the issue for September 15, the article, entitled, "How Shall Friends Worship?" It seems to suggest that there are many kinds of worship from which Friends may take their choice, which might permit a question mark. Our loving Master has so plainly given us direction upon this subject when he says, "The hour cometh, and now is when the true worshipper shall worship the Father in spirit and in truth, for such the Father seeketh to worship him." God is a spirit and they that worship him must worship him in spirit and in truth.

Again it suggests that the mode of Friends' worship is both unscriptural and out of harmony with the divine plan of carrying on the work of the gospel of life and salvation. The liberty of this mode of worship was brought by the untold sufferings, losses, imprisonment and death of many of our forefathers and mothers, and has been acknowledged by some of the great men of the past, as Charles H. Spurgeon and others, as the highest type of spiritual worship ever known in the world.

The writer alludes to the effect which some of these meetings had upon her in childhood and youth. By a mere coincidence I well know a little boy who attended these same meetings, that were so uninteresting to this little girl; and this boy can well remember the joy and blessing which came to his little heart from these dolesome meetings and as he looks back now over a pilgrimage in this world well night spent, upon the trials, temptations and sin that beset the way, he realizes that the richest legacy that ever came to his life, outside of the love of God and companionship of Jesus Christ, was being borne in the Religious Society of Friends, and it was by members of this meeting of which the writer gives us a little picture. And he can never rightly appreciate the privilege of this birth and of being rocked in the cradle of Christian influences which surrounded his life. The Bible was read every evening before going to bed, with a period of silent waiting before God, and a period of silence preceded every meal. At school every morning the Bible was read and a period of silence followed. Religious meetings were regularly attended on First Day and in the middle of the week, to which the school all went to worship with the fathers and mothers. And this boy can look back to these occasions as the most precious of any in his life, as he felt the presence of his Savior and held sweet communion with him and was taught that if a little prayer or text of Scripture or a little message was forcefully pressed upon the heart, the only way to have peace was to be obedient to the Divine call.

Those days are spoken of as times of rapid decay when no missionary work was done. This boy remembers the oft-repeated calls of some concerned Friend or a committee at our home, when the family would leave their work and gather quietly together before the Lord, and worship him as might be directed. The meeting had a home mission board that was constantly holding meetings on Sabbath afternoons in school houses and abandoned churches, in out of the way places and usually one or more Sabbath schools were held Sabbath afternoon in some school house where people did not go to Sabbath school. In the Society at large men and women from England and in the homeland were constantly going to and fro with gospel messages as the Spirit might direct, and those of this land were going to far off countries throughout the world in gospel services. At Quarterly Meeting time this boy has seen acres of ground covered with horses and buggies and the large meeting-house and yard crowded with people gathered to attend these meetings held in an unscriptural way and out of the Divine plan! This boy a few years ago attended this same Quarterly Meeting and where as a boy he could count them by the hundreds, now he could only count them by the dozens, yet this meeting had a regular preaching service for more than thirty years.

This boy noticed in reading last week's paper in the report of Western Yearly Meeting that their membership is over thirteen thousand and a little more than four thousand attend the First Day morning preaching services and but one in six attend services in the evening.

As to Friends' mode of worship being unscriptural, this boy would ask Friends and others to remember, that more than two hundred and fifty years ago, Robert Barclay, an eminent scholar and deeply spiritual man, wrote an apology for Friends' belief and practices which has never yet been refuted. And Joseph John Gurney, no ignoramus in the Scriptures, in the field of learning or in spiritual attainment, when impressed with Friends' principles and doctrines took his Greek, Hebrew and English Testaments and compared them one by one with New Testament teaching and when he had finished his investigation, he tells us his attainment to Quakerism arises from no sectarian motives, but rightly understood, Quakerism is simple New Testament Christianity without addition or subtraction.

"Woe will be to them, Friends or others," he writes, "who let down this Christian doctrine, who refuse obedience to this Holy inward Teacher who guides the children of God by that safe and narrow way which alone leads to everlasting life."

A little Quaker Boy
Who is now a Man.

Somewhere in Indiana.

THE WONDERFUL CHRISTIAN MESSAGE

BY WM. BACON EVANS

Pentecost, or to be more explicit, the endowment the disciples received on that day, seems to me the *summum bonum* of Christian experience. From that meeting, we might date a living Christian church. Clearly it was not only the blessed fact that the dear Saviour was risen from the dead, for the disciples had possessed that knowledge nearly two months already. Nor was their eager expectation satisfied through "hope" Peter. He and some others went away fishing, and only after Pentecost, did he prove himself a valiant and very helpful Christian leader. The secret (itself) was not the Old Testament Scriptures, for the Jews already had these precious writings, and reading them without God's spirit, they misunderstood them and rejected Christ. It was not the New Testament Scriptures, for (so far as we know) not one word of these had yet been written. Nor was it even the sayings of Jesus treasured orally, for the little company of believers must have recalled and repeated these very often, and yet the promise had not come. No, it was none of these.

It was (and yet is) the great reality, which gives to all these their significance. Christ, the truth, the light, the living way, it was he who met with that little company of about 120 men, women and children (?) and he abode upon each of them. At once, the cross, the resurrection, Christ's leadership, the Old Testament, Christ's sayings (recorded and unrecorded), the meaning of life itself, all were seen in a light clearer than that of day.

And so it still is. To those who seek for him, by drawing near, "with one accord in one place," he will come; indeed he is there already in their midst. Unto those who look for him, shall he appear a second time, without sin unto salvation. (Heb. 9, 28). Apart from him, neither our intellect, nor our reasoning, nor experience, nor investigation, nor any other creature or creaturely activity can avail; but with him, all these find their fullest co-ordination and their *raison d'etre*.

Let none of us then be misled by lo, here's and lo, there's! Any other end and aim than *Christ revealed* will at last, but prove fruitless and spiritually barren. Christ, the wisdom of God and the power of God, inwardly enlightening and enabling, Christ's light within us, God's living word experienced in our hearts—this is indeed the best of good news, the gospel for which we have been waiting, at which our hearts will surely "leap for joy."

PREACHING CHRIST

While the form of the message may vary as widely as the needs of the hearers it will, if it is truly anointed and put forth by Christ, lead up to Him. It is Jesus Christ, in his human life of love and obedience, in his sacrificial death for men, and in his loving presence in the hearts of all who truly follow him, who is the pernament centre and basis of our faith. Only as he is exalted among us, only as we are brought to find in him the healer of our direst diseases, the solution of our hardest problems, personal and social, shall we know the true power that is open to us in our meetings for worship.

Yet, even here, it may be, care is needed lest, in exalting him, we should seem in any way to ignore or belittle the Father in Heaven. He came to reveal the Father; let us not by any faulty presentation obscure the Father. The cry of the human heart is now, as ever, "Lord, show us the Father, and it sufficeth us;" and it is in the life and death of him who for our sake emptied himself, being made in the likeness of men," that the very depth and inmost heart of the divine nature is made known to us as self-sacrificing love. The purpose of all our ministry is to bring men near to God; and we shall do it as, not from theory but from experience, we can lead them to see for themselves the face of Him who brings God near to them. "God was in Christ reconciling the world unto himself, and he hath committed unto us the word of reconciliation." From "Ministry and our Meetings for Worship."

Secret prayer, I sometimes think, cannot exist without accompanying Bible study, because secret prayer is not a monologue, it is a dialogue. We must give God an opportunity to speak to us as well as we to him. There must be an interchange of thought, of spirit, of purpose, of desire.

— JOHN R. MOTT.

CALLING IMPORTANT CONFERENCE

Peace Section of A. F. S. C. Invites All Friends to Meet at Richmond, October 17

Is it time for a soul searching among Friends regarding certain fundamental questions on their Peace proposition? For example:

Has the Religious Society of Friends a real contribution to make to the problem of settling international disagreements amicably, other than its splendid tradition? What is this contribution and how are we going to make it?

Have we a satisfying program to place before the public in answer to the insistent and constantly growing demands of the preparedness groups?

Do our peace convictions rest on a sufficiently strong spiritual experience, and a firm enough intellectual basis so that we know whereof we speak, Does this apply to our Young People?

Can we, as a Society, by pooling our thinking and coordinating our efforts gain mutual vision, inspiration, and courage for our common task? Is a degree of cooperation among the Yearly Meetings possible? Worth while? Desirable?

Some members of the Society of Friends have these questions very much on their minds. They are not contented with assuming that, of course, the Society will make a contribution to international amity. They are eager to know just what that contribution is to be and how they can help make it. The problem seems to be twofold. (1) Is the spiritual and intellectual bases of our peace position all that it should and can be? and (2) Should we try to bring our testimony to bear upon the present-day needs of the country, and if so, what is the best way of doing it?

A Conference to discuss these questions is called at Richmond, Indiana, October 17, 1927. The first session will be held Monday afternoon, at 3:00 o'clock. The topic: "What Do We, as a Society, Propose to Bring About Peace?" (This is a matter of objectives, goals, etc.). At the evening session, at 7:30 o'clock, "How Can We Make This Proposal Most Effective?" will be the subject of discussion. Friends interested are invited to attend.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

The meetings will be held at the First Friends Meetinghouse, East Main Street.

Among those who expressed their approval are: Rufus M. Jones, Walter C. Woodward, Clarence E. Pickett, Homer L. Morris, Adeline H. Hadley, William J. Reagan, J. Barnard Walton, O. Edward Janney, Lewis C. Moon, Robert and Elizabeth Yarnall, Ralph Boring, Clara I. Cox, Emmett W. Gulley, Margaret Dorland Webb, Edwin McGrew, Anna B. Grissom, Wilbur K. Thomas, W. O. Mendenhall, Fred Libby, Allen D. Hole, Levi Pennington, Theo. Foxworthy and Ora W. Carrell.

We are not looking forward to creating a new organization nor in any way limiting those that exist.

FRESH FROM THE A. F. S. C. HEADQUARTERS

Thomas Que Harrison, our field representative this past year, is now registered at the Yale Divinity School, where he is expecting to study for the next two or three years. During this past summer he travelled quite extensively through Western and Indiana Yearly Meetings explaining the work of the Service Committee in general, and the particular work of the Peace Section. He attended Iowa Yearly Meeting and Indiana Yearly Meeting, and on both occasions presented most effectively and challengingly the opportunity of Friends today to build for International Good Will.

The plans for the All-American Friends Conference are creating considerable interest. Over one hundred Friends have already accepted membership on the General Committee Letters expressing interest and satisfaction and offering cooperation are being received almost daily at the Service Committee office. One such letter, from a member of the Woman's Missionary Union of Friends in America, asks "what we women can do to help in this plan to strengthen our beloved denomination. We represent probably the largest organized group of Friends women in the world, and will be glad to assist, if we can, in solving some of the problems of our day." These letters are most encouraging. Would Friends exchange views on the subject by writing letters to the Friends' papers?

The Service Committee office welcomes Anna B. Griscom and Crystal Bird, two new members of the secretarial staff, who started in their work with us on September 15. Anna Griscom is planning to give part time to publicity work. She expects to visit Quarterly Meetings in New York, Philadelphia and Baltimore Yearly Meeting to inform them of the work of the Service Committee and to encourage them to take a more active interest in the different phases of the work.

Crystal Bird, the field representative of the Interracial Section is an outstanding young colored woman, very splendidly adapted for the work she will do. As she

told us at the last meeting of the A. F. S. C., she hopes to further the cause of peace by the interpretation of the colored group to the white people in America. She was a Secretary on the General Staff of the Y. W. C. A. for eight years, and travelled extensively throughout the United States meeting both white and colored groups. Friends will find it a rare privilege to know her. We hope that meetings can be arranged for her to address local Friends groups. We know that when you have heard her you will be very happy to help us arrange meetings for her with non-Friends groups.

CALIFORNIA CONFERENCE OF YOUNG FRIENDS

Camp Arbolado witnessed another splendid Young Friends Conference this summer during the week of August 27 to September 3. About sixty young people gathered together in the beautiful Y. M. C. A. mountain camp, which is an ideal place for a week of recreation and inspiration. The natural beauty of the spot with its high elevation, its rushing streams of water, and its great, tall pine trees, declares the splendor of God's handiwork.

The conference was pervaded by a spirit of friendliness and good fellowship. Under the leadership of a splendid group of consecrated men and women, the young folks eagerly sought for spiritual guidance and inspiration. Delegates from San Diego, Sunnyside, Garden Grove, East Whittier, Los Angeles, Alhambra, Huntington Park and Whittier, grew to know and understand each other in a fine way. They gained a great deal from the conference which they will pass on to their own societies this next year.

Each day was full of activities beginning early and ending early. The rising bugle was blown at 6:30 a.m. At 7:00 a.m. all attended "Flag Raising," after which each person chose a secluded spot and for twenty minutes in an individual quiet hour communed with God through prayer and Bible reading. Classes began at 8:30 a.m. Neal D. Newlin of Long Beach Friends Church led a class on 'World Problems," and Mabel Cutler, returned missionary from China and teacher in Garden Grove High School taught a group in "Bible Study." The second period classes at 9:30 were led by Willard O. Trueblood, pastor of First Friends Church of Whittier, who spoke on the "Principles of Quaker Doctrine," and Blaine Bronner, of Alamitos, taught "Christian Endeavor Methods." Beginning at 10:30, two discussion groups were held. Edith Cutler led the students of High School age in a discussion of problems vital to their needs. The senior group composed mostly of college students were led in their discussion by David E. Henley, pastor of the Los Angeles Friends Church. A very interesting class was held at 1:30 p.m. on the "Life of Jesus." Each leader taught this class one day during the conference.

The afternoons were spent in recreational sports. Baseball, volley ball and horseshoe games were popular diversions. Hikes to various places of interest, and especially to the little lake a short distance from camp where swimming was enjoyed, proved to be intensely popular.

In the evenings after supper, every one gathered around the camp-fire where jolly peppy songs were sung under the leadership of the General Camp Manager, Warren Mendenhall. Later, gospel songs were sung followed by an inspirational talk by Rev. Harley Moore, who gave a challenging message each evening. The last camp-fire meeting, Friday night, was the climax of the conference, for many young lives were reconsecrated to the service of the Lord.

Much of the success of the conference this year was due to the splendid leadership of Rowland White, who was chairman of the committee in charge.

It is hoped that next summer's conference will be even bigger and better, and that about a hundred young people will attend.

FRANCES HUNNICUTT.

KNOWING THE SCRIPTURES

Dr. Charles R. Brown, dean of the school of religion of Yale University, in discussing the need for Bible teaching illustrated his point by telling of an examination paper recently turned in by a young lady in an educational institution, who was asked to tell what she knew about "Magna Charta." Her answer was that Magna Charta was a soldier in the Revolutionary War, who was seriously wounded. His wife, hearing of the incident, immediately went to him, picked up his gun, took his place in the battle, and said, "Shoot if you must this old gray head but I will fight it out on this line if it takes all summer."

—Northwestern Christian Advocate.

SPEAK KINDLY

BY LEVI GREGORY

Kindly words are pleasant, winning,
Gaining favor more and more;
Leave the speaker better growing
Warm of heart and rich of store.

Harsher words are stinging, harmful,
Sure to hurt and leave a sore;
Make the speaker cross and fretful,
Feel unhappy to the core.

Kindly words are sweet and golden,
Growing richer day by day;
Like a gem that's pure and olden,
Shining on for aye and aye.

Unkind words are cruel, cutting,
Never worthy being said,
Leaving sad and painful hurting;
Cold they are and dull as lead.

SOUTH SALEM ANNOUNCES HOMECOMING

The South Salem meeting, Oregon, has been privileged during the past summer to enjoy visits from John R. Cary of Baltimore, J. Passmore Elkinton of Philadelphia, and Elbert Russell of Durham, N. C., all of whom were here on a meeting night, and we were thus privileged to hear a message from each one of them.

We are preparing for a Homecoming October 9, the fifteenth anniversary of the establishment of this meeting. An all-day service is being arranged and President Levi T. Pennington is to bring the message in the morning. Dinner will be served in the basement of the meetinghouse, and we are looking forward to a pleasant social occasion, as well as a time of refreshing from the presence of the Lord. We will be pleased to hear from all former members and pastors who see this notice, if they cannot attend.

This meeting has been represented on the faculty of Willamette University, a Methodist institution, which is the oldest college on the Pacific slope, by Sceva B. Laughlin, professor of Economics and Sociology since 1923. Last year during his enforced absence on account of ill health, his position was filled by another member of this meeting, Lyra Miles Dann. This year Professor Laughlin is able to resume his duties at the University, and our meeting is also represented on the University teaching force by the pastor, Chas. C. Haworth, who has been employed as instructor in Spanish. The Dann's have moved to Corvallis, where Robert Dann is a member of the faculty of the Oregon Agricultural College.

Eva Miles, another member of this meeting, is professor of Modern Languages in Pacific College, Newberg, Oregon and has just left for her second year there. Sophia Townsend is also leaving to resume her duties as instructor in the North Pacific Evangelistic Institute, Portland, Oregon, where she has been since 1922.

Wm. P. and A. C. Haworth have been enjoying the Oregon summer at the home of their son, the pastor, at 1655 South Liberty Street, Salem, Oregon, where they will continue through the winter. Perry Haworth finds many opportunities for helpful service in the meeting, and has also rendered very acceptable service in other Quarterly Meetings in the Yearly Meeting as way has opened. The health of Mrs. Haworth has much improved in the last two weeks, so that she is able to get out to more of the services.

We walk by faith, but not by unsupported faith. In no range of life's experience do we take anything absolutely on trust. Faith is a producing factor only according to the amount of knowledge that underlies it. We cannot reasonably believe except so far as we have grounds for our belief.

—CHARLES H. PARKHURST.

In Our Mixing Bowl

Contributions by Readers Invited

Mrs. Tilford Moots' nephew, who's been beaten up an' robbed twice, an' who's had three autos stolen, an' whose home has been ransacked four times, talks some o' movin' t' South America, where Uncle Sam will give him some protection.—ABE MARTIN.

At the moment when imperialism is face to face with the greatest challenge in its history, we proceed to a ruthless attempt to continue and extend an economic and political domination which has no justification except our superior military strength.

—BRUCE BLIVEN.

Religion in this country is marked by great earnestness, tremendous activity, a real desire to conquer evil. But it is not marked by a great sense of God. Compare our literature—for example, the Copec Reports—with the Acts of the Apostles, and there is all the difference between a church *problem-conscious* and a church *power-conscious*. Compare our preaching with the apostolic preaching and there is all the difference between men who hazard an opinion and heralds who announce a fact. —THE REV. F. H. BALLARD, in *"British Weekly."*

IS THE CHURCH AFRAID OF CHRIST?

Can it be possible that the church is afraid of her Lord? of his idealism? of his unfaltering demand for a new type of life? of the disturbance which his coming to the soul of man, or of a community, inevitably makes? Does it with a true instinct discern that Jesus is essentially a revolutionary, and does it shrink from the challenge, the change, the sacrifice, the transformation of life that the frank welcome of him assuredly works?

It is essentially a traditionalist, a conservative, and in its fear of change a reactionary; he was a revolutionist. He lived and died for a new type and order of life among men that he named the Kingdom of God; he lives for evermore to bring that about; and it means nothing short of a revolution.

True it is that he is revolutionary after the manner of light and life that conquer without noise and tumult; but "thorough" is still his method and result; his kingdom works like leaven, silently, secretly, and, in fitting conditions, swiftly and irresistibly. Give it contacts and a change and it will assuredly transform everything it touches. It may be that it works revolution by evolution, but its coming is not necessarily so slow as to be indefinitely deferred. Our Lord is at once the slow and the swift, who makes a day as a thousand years and a thousand years as one day.

Can it be that men are afraid of him and his kingdom? Does his church pay homage to his name and fear his presence? That has come for the church and the world to be the most urgent of questions. And it demands an answer that cannot much longer be shirked.—D. L. RITCHIE, D. D., in *The New Outlook.*

The colored janitor was listening to an eloquent prayer by the new pastor.

"Do you think he's as good as our former pastor?" asked one of the deacons after the service.

"Ah certainly does, boss. Why dat man asks de Lord for things dat de other preacher didn't even know he had."

—*Oregon Workman.*

Prohibition is the wrong word to use in connection with the Eighteenth Amendment. It should be known as the emancipation act—it has emancipated not only the individual who used to drink, but it emancipated the country from the slavery of a sordid, commercial traffic in weakness.—DR. W. RUSSELL BOWIE, Grace Episcopal Church, New York.

WE ARE COMFORTED BY THESE SAYINGS!

Recently a bishop wrote us a letter for publication. In the next mail came a frantic note from him saying: 'Please have some competent person in your office check up my 'woulds' and 'shoulds.' I'm afraid I got them mixed." We appreciated the compliment, but we have no person on the staff—and we know of none on the globe—"competent" to deal with this old problem. We suggest that the bishop read in the December number of *Publications* of the Modern Language Association an article by Charles C. Fries: "The Periphrastic Future with Shall and Will." In commenting on this article *The Nation* says Mr. Fries proves (1) that until 1632 there is no evidence that grammarians recognized any distinction between the two words, a fact which, by the way, indicates that Shakespeare and the translators of the Bible got along without it; (2) that the distinction first appears in an English grammar written by a Frenchman in French for the purpose of teaching his countrymen the language; (3) that it was not a common feature of English and American grammars until after the first quarter of the nineteenth century; (4) that at no time up to and including the present has usage justified the formal rules.

We are grateful for Mr. Fries' expose. We shall no longer worry each week whether we shall or will do anything. Even bishops may now feel more comfortable over unretrievable letters. And we agree with *The Nation* when it says: "Grammarians must undo the evil which grammarians have done. They invented their complexities partly in order to have something to teach, but children today have too much to learn to waste time upon subjects which have no real existence outside of textbooks."—*The Churchman.*

"Why do you ask thirty cents a pound for round steak when the market across the street is asking only twenty-five?" demanded the cranky customer of the butcher.

"Vell, vy dond you buy id dere for dwendy-five cends?" asked the butcher.

"They're out of it."

"Vell, ven I am oud of id I sell id for only dwendy cends a pound."

The ideal parson of to-day must combine the qualities of a financier, an administrator, an orator, a scholar, a salesman, a musician, a teacher, a diplomat. If his church be small, he will find it useful to know also the rudimentary principles employed by painters, plumbers, electricians, furnace men, glaziers, carpenters, and roof-repairers. Some parsons break under the strain—and parishioners hold up their hands in surprise and horror. The fact that all of them don't break is, indeed, the greater wonder.—*Baltimore Evening Sun.*

SOME HOWLERS

C. D. Gibson of *Life* has a choice collection of newspaper misprints, some of which are screams. At a dinner in New York he quoted a number of them. One was about a bishop who was laid up with a cold. A newspaper reported that he was "confined to the house with a violent scole." Another told of a "surgeon" being taken alive in the river and being sold for six cents a pound. But the most amusing one, he said, was clipped from a Vermont paper. This paper, wishing to say in praise of a very aged and distinguished citizen that he was "a noble old burgher proudly living in his native state," was made to say, according to Mr. Gibson, "John Green is a nobby old burglar, prowling around in a naked state."

—*Boston Transcript.*

First Attorney—"Your honor, unfortunately I am opposed by an unmitigated scoundrel."

Second Attorney—"My learned friend is such a notorious liar—"

Judge (sharply)—"Counsel will kindly confine their remarks to such matters as are in dispute."

"Yes," said the gloomy one, "before we were married she used to say 'Bye-Bye' ever so sweetly when I left her. Now it is 'Buy-buy'."

"Ah!" said his friend, "she puts a different spell over you."

"George," she asked, "if we were both young and single again, would you want me to be your wife?"

"Now, my dear," he absent-mindedly replied, "what's the use of trying to start a quarrel just as we have settled down to enjoy a quiet evening?"

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE OUTLAWRY OF WAR

By CHARLES CLAYTON MORRISON

Willett, Clark & Colby, pp. 300, $3.00

A Constructive Policy for World Peace is the sub-title of this thought-provoking, well-written book. Every lover of peace and goodwill should peruse these pages to appreciate the author's visualization of a world from which war has been banished and the method of procedure in a movement to make war illegal by international agreement. Four theses characterize the approach of the author to his theme as stated in the Preface: "one, that the problem of war must be disentangled from all other controversies and, thus isolated, brought directly before the nations for a yes or no decision; a second, that war is an *institution*—legal, established, sanctified, and supreme; a third, that it can be abolished only by disestablishing it, by casting it out of the legal system of the nations in which it is entrenched; and the fourth, that its establishment can be made effective only by establishing in its place an institution of peace *conceived not under political but under juridical categories.*" "This," it is claimed, "can be done only by a basic change in international law," and "a general treaty renouncing war as a means of settling international disputes would crystallize in legal form the moral will of the civilized peoples of the world."

The Foreword by John Dewey, the well known Professor of Philosophy in Columbia University is a happy introduction to this great theme. Sympathetically and lucidly he emphasizes three points to which attention is especially invited. "Outlawry of war releases and makes articulate the international spirit of our own day. It liberates and organizes the moral factors of mankind. It exemplifies all that is fundamental and effective in the significance and function of law in human history and life." This proposal of the outlawry of war, he claims, provides for the first time in history "a means for discovering whether the will of the peoples is for war or peace." He closes this introduction by putting the prime responsibility for commitment to the project upon the people of this country by saying: "It is for the American people to answer, and their answer will be the reception given to the plan to cut the established alliance of law with war so as to put law decisively and irrevocably on the side of peace."

Beginning with a chapter on the Present Crisis in the Peace Movement in America, in which are reviewed the developments leading up to the emergence of the outlawry proposal, the author proceeds through fifteen chapters to elucidate the proposed plan by an international agreement to renounce forever the further use of war and set up in its place a supreme court of justice and law. The proposal to abolish war by outlawing it, in its essence and genius, is defined as "a direct, frontal attack upon the institution of war by the united will of the nations without involving any nation in any political entanglement or military commitment whatsoever." Its genius is "its thoroughgoing juridical character, as contrasted with all plans for political or diplomatic associations or leagues, with all military alliances, with all arbitration treaties, and with all other schemes, however ingenious and complex, which fall short of creating a world court of peace, standing on its own feet, and lifting its head supreme above every other agency which, for whatever reason, the nations may, from time to time, see fit to create." The objective of all peace striving is a real world court of justice administering recognized law, and it is "the plighted word of the nations, backed by the united public opinion of the world, that can give reality and power to a court of world peace."

In political and religious circles, where the war problem is being earnestly felt, the proposal to outlaw war is being increasingly recognized as "the dominant and unifying ideal of all peace groups." Senator Borah's resolution announcing and defining the desire of the United States to abandon the war system in favor of a system of world law, which was first introduced in the senate in February, 1923, and is still before that body, is here given in full with the claim that, since its introduction, "the tide of public opinion has been steadily rising to the level of demanding its adoption." A miniature treaty formulated by Mr. S. O. Levinson, is also included to which is ascribed the merit of crystallizing and illuminating the proposal to outlaw war. The opening words of a document formulated by the executive committee of the Federal Council of Churches, representing twenty-eight denominations and approved in 1925, are given in which is emphasized their concern that "war must be outlawed and declared a crime by international agreement." Denominational conferences and groups of college youth have passed resolution after resolution "like which in radical and uncompromising character no formulations of churchly responsibility for a peaceful world were ever made before." Thus some of the lines of approach are given to indicate the sources contributing to the movement the goal of which is an absolute ban against all war.

Defining war as combat, as the use of force against evil, as a method or means of settling international disputes, as a great conspiracy backed by authority, the author says that whatever else war is "it will not be disputed that it is an established institution, respectable, legal, authoritative;" that the war system has a "recognized and protected status in the social order, and there exists no peace system or institution which society recognizes and protects." The supremely relevant fact about war is that "it has all the law on its side." It is the world's supreme court functioning as a court of justice, yet an institution that "stands for everything a Christian society detests, and perverts everything a Christian society cherishes."

While the system of dueling and of slavery were given legal status they continued to survive and compelled recognition in the name of law, but by the process of outlawry they have lost institutional standing and disappeared, yet there remains "the institution of war which in its essential genius is most akin to slavery of all the evils known to mankind. Its foul exploitation of human life, its ruthless disregard of personality, its subjugation of the wills and the bodies of men by sheer brute force, its repression of individual opinion and aspiration—all make one marvel that the war system remains while the slave system has long been cast out." The outlawrist would organize the world against war. "He cannot take seriously, as a *peace* proposal, any measure or scheme that makes friends with war on any basis." He is in favor of conference but "opposed to any plan which clothes any sort of conference with military power to execute its decisions."

The chapters on "A Real World Court" and "America and the League of Nations" may be somewhat disappointing to some who may think the substitute program offered is academic and unreal. The progress made by other peace organizations seems to be not fully appreciated with existing realities ignored, but the author hastens to make his position clear in a closing sentence thus: "It is my earnest conviction that instead of abolishing the League of Nations, or discrediting it, the outlawry of war would effect such a fundamental and central change in international law that the league could enter into its own true life, with its function vastly enlarged and facilitated, as a real league for peace." His purpose, he assures us, is constructive aiming at unity and not dissension. For him, the real obstacle to progress in matters making for peace is war itself which, if made illegal and abolished, many of the present-day problems, as disarmament, aggression and "enforcement" of peace would cease to command attention and give place to worthier aims. "With the war regime still legal, and with the possibility of war in the background, genuine disarmament is impossible, but it will be the inevitable result of the outlawry of war."

The plighted word of nations is the basis upon which the proposal to outlaw all war is placed. Sir Austen Chamberlain is quoted, when explaining England's rejection of the protocol to provide "security" by strengthening the military sanctions of the league of nations, as saying: "Do what we will, we

(Continued on page 663)

QUAKERDOM · AT · LARGE

The Correspondence and Comment offerings in this week's issue are unusually extended, but lest Friends think we are exhausting our resources, we assure them that "still there's more to follow." We like it that way.

As reported in *The Churchman,* the seven women delegates to the Conference on Faith and Order held at Lausanne in August prepared a signed appeal for greater recognition in the councils of the church, calling to mind that though women outnumber the men at the church services and do most of the work, the men still fill the boards. It is stated that the Conference itself gave no official recognition to the women delegates except to appoint our Friend, Lucy Gardner, of England, as timekeeper! The gentle irony of requiring a woman Friend, and especially one of the speaking ability of Lucy Gardner, to time merely man-made speeches!

Dr. Robert L. Kelly, who was Dean and President of Earlham College, Richmond, for seventeen years, and who is now the permanent executive officer of the Association of American Colleges and the Council of Church Boards of Education, and Lecturer in College Administration at Teachers College, Columbia University, has accepted an invitation from New York University of the City of New York to assume direction of the University's candidates for the A.M. and Ph. D. degrees in College Administration. He begins his work this fall. Dr. Kelly will retain his other professional connections.

In our issue for September 15, in calling attention to an article in the current issue of *The American Magazine* having to do with the work of Dr. Catherine M. Cox, we said that another interesting announcement concerning our Friend was awaiting release. "Now it can be told." Some two months ago she resigned her position in Cincinnati to take up an interesting piece of work in the Department of Psychology in Stanford University. Soon after her arrival at Stanford she accepted an even more attractive offer in the field of that Department. Accordingly, on September 9, she was married to a well known Friend in the person of Dr. Walter R. Miles, Professor of Psychology at the University.

Chief depositories for Quakeriana in America are the libraries of Swarthmore and Haverford Colleges, Pa., according to the *American Penman* for September. The collection of Quaker books and relics at Swarthmore was started in 1870 with a gift of $1,000 contributed for the purpose by a New York Friend. It contains as its chief treasure the original manuscript of John Woolman's Journal. Different "meetings" of the Society of Friends have agreed to make the library at Swarthmore the repository for their historical records, books, family papers, pictures, and other valuable material. The Friends Historical Library at Swarthmore now possess 8,000 books and pamphlets.

In an article, "The Closing Days at Lausanne," Dr. Edmund D. Soper, Professor at Duke University, North Carolina, concluded a series of interesting articles which have appeared in the *Northwestern Christian Advocate.* After pointing out the inflexible position taken by the Greek Orthodox Church in favor of the sacraments at the World Conference on Faith and Order, Dr. Soper says: "The other side was represented by the Quakers. They have shown the finest spirit. They have even gone to the length of saying that they did not want to be considered outside the pale of the sacraments, even though for reasons well understood by themselves they abstain from the use of any outward forms, or visible signs. This caused little difficulty to the other members of the Conference, even the Anglo-Catholics, who are glad to believe that the Friends are Christians even though they do not have sacraments in their sense. They hold that spiritual communion is possible even without visible signs or forms."

There is something in the sunshine of September
Urging lingeringly—"Remember!"

We found these words in one of our exchanges and they will doubtless appeal as strongly to all those who were in attendance at the sessions of the Five Years Meeting in early September, 1922, as they did to the editor. We know that we shall not have to stimulate the memory of our fraternal delegates from across the water. In fact it was the remembrance of those insufferably hot September days that had a good deal to do with changing the time of the sessions this year to late October. The fact that September temperature this year was very similar to that in 1922 entirely reconciles us to the changed schedule. We do not know what the week of October 18 to 24 may hold in store in the way of weather offerings, but the atmospheric conditions so recently suffered will urge us "lingeringly" to assume the attitude of the Indiana poet, Riley, to the effect that whatever comes, that will be our choice.

On the evening of August 26, the Twin Cities Penn Club enjoyed a picnic supper on the lawn of the beautiful suburban home of Charles W. and Sadie Brown George. A feeling of sadness was mingled with the joy as the group was soon to lose two loyal members, Duane and Artalissa Coffin McCracken, who are leaving for Guilford College where he is to be a member of the faculty. A short business meeting was held when new officers were elected. It was also decided to subscribe for the *Penn Chronicle* to be placed in the Minneapolis Friends Church Library that the young people might keep in touch with the College activities. Members of the Penn Club are: Ellison R. and Harriet R. Purdy, C. S. and Alice Brown Tyler, E. R. and Princelle Thomas Sifert, Mary Lawrence Shipley, Mr. and Mrs. Ernest Powell, Mr. and Mrs. Joseph Zalusky, Mr. and Mrs. Roscoe Coffin, Mr. and Mrs. Russell R. Ibright, Duane and Artalissa Coffin McCracken, Loyal P. and Ethel Trueblood Thomas, Charles W. and Sadie Brown George, Glen F. and Lovetta Hanson Richards.

Arthur Rowntree, who recently gave up the headship of the famous Bootham School at York, England, after a distinguished service of twenty-eight years, is to lecture in this country, according to an editorial statement in the *Boston Herald.* He is held to be the greatest headmaster that Bootham has known. This was the Friends School that John Bright attended and his name must have shone on the roster about a century ago. Arthur Rowntree's plan of opening the school to others than the children of Friends soon doubled the attendance. "In the United States perhaps even more than in England," continues the article, "Friends have played a distinguished part in the education of youth. Wherever there is a considerable body of the communion there is likely to be found a school under the tutelage of 'the meeting.' Pennsylvania, naturally, has many of these old educational foundations, among them at least three colleges of wide fame. Rhode Island has a noted preparatory school under Quaker auspices and New York has one such center of peace amid its turmoil. Peaceful penetration has been characteristic of the Friends..... It would be hard to find a single illiterate Quaker anywhere on earth, and the Quakers are everywhere—little centers of quietism, homes of serenity in a troubled world."

John H. Harris, writing in *The Friend* (London), concerning the present assembly of the League of Nations, says "In two directions—Disarmament and the Conventions—criticism is bound to be made. But as one looks back on the eight years that have passed, a wonderful panorama of good work passes before the vision. First in order is the great change in international friendships; better relations exist today, and what is of equal importance, clearer understandings than seemed possible in the lifetime of any of us. This mass of international goodwill is a substantial

insurance against other dangers that loom on the horizon. Next in order is the creation of a great international machine functioning throughout the world, the whole of its energies bent towards raising the level of human conditions and human relationships. Further, there is the great triumph of the League—the creation of the Permanent Court of International Justice. Eight years only has this court been in existence, and yet for just over five hundred years the Court has been the dream of idealists. That dream, derided through the centuries, has become a fact. As years pass, the Court, almost unnoticed, registers solemn judgments and opinions which give to the nations an increasing confidence that there is a judicial machine which is guided only by what is true and right and just. Those fifteen judges, drawn as they are from every part of the globe, representing every system of jurisprudence, have replaced Admirals and Generals as arbiters in the destiny of nations.

NEWS OF OUR MEETINGS

Winchester Friends Messenger Society for Social Service met at the home of Elizabeth Thornhill on Thursday afternoon, August 25, this being the first meeting of the year. The Guild Girls and the ladies of the church who were not members of the Society were invited guests. Florence Bagley, Virginia Kimmel and Marthann Payne accompanied by Elizabeth Kimmel and Martha Sarig on the violins, sang the opening song. Christine Hinshaw, one of the Guild Girls, read The Love Chapter of the Bible, I Cor. 13, which was followed by prayer. Twenty six members were present. The Visiting Committee and members reported 157 calls made and 50 bouquets sent to sick and shut-ins. The studies for this year were taken from the Friends Discipline. Reva Martz gave "The Origin of the Friends Discipline in a very interesting manner. Meeting closed with Society Benediction. The hostesses for this meeting were the new officers Elizabeth Thornhill, Rose Kimmel, Edna Keller, Edna Mills and Reva Martz.

Hiawatha Quarterly Meeting was held at Greenfield near Venango, Nebraska, September 16-18, 1927. The first evening, those in attendance were of the local meeting and as the pastor led in the subject of prayer and personal work the Holy Spirit seemed to seal the message and those present were resolved to be faithful in prayer and try to win others by personal contact. The following morning, a large delegation was present and after a time of praise and testimony, the Quarterly Meeting Superintendent, John R. Bowen, spoke helpfully on prayer and all present got a vision of neighboring communities in great need of spiritual help. Following dinner and a social hour, R. E. Daughetee spoke earnestly from the words, "Set thine house in order." During the business session Theo. and Estella Foxworthy arrived, and they tarried for a few days helping arrange the work for the coming year. In the evening meeting, Estella Foxworthy gave a spirit-filled message from the text, "Seek first the kingdom of God." The Bible School was well attended on Sunday morning, and Theo. Foxworthy spoke during the meeting for worship. The climax was reached in the afternoon when Dale Stephenson brought the message and many visitors were present. Estella Foxworthy again directed the thought at the evening meeting. All in all this was a splendid Quarterly Meeting occasion.

Le Roy E. De Marsh and his wife who have been serving the meeting at North Weare, N. H., have moved to Portland, Maine, where they will serve the Forest Avenue meeting in a pastoral capacity. This is a fertile field for work in a rapidly growing section of the city where Friends have the only church.

Berkeley Quarterly Meeting was held at Denair, California, September 2-4, with fifteen ministers of the Quarterly Meeting present and five returned missionaries, and Matilda Haworth, a minister and missionary from Bethel. At the meeting on Ministry and Oversight, Friday afernoon, Laura Townsend, superintendent of the Quarterly Meeting, gave a short, pointed message, and in the evening, L. Clarkson Hinshaw of Berkeley gave a soul-stirring sermon. The following morning, J. Arthur Wollam spoke helpfully on the work of the Holy Spirit, and in the evening Floyd Haworth, C. E. superintendent, was in charge of the program of song and short talks from the missionaries. Leroy Thornburg, new pastor at Citrus Heights, giving a short, pointed sermon. Sunday morning the Bible School attendance was 196, and many more listened with much interest to a message at the meeting for worship by Ellis Wells of Capay Rancho, on "A Man." At night, another large audience heard Elma Gordon, recently from China, was was introduced by her son Karl, a member of the local meeting. She emphasized God's wonderful care both at home and in other lands. Denair Friends furnished a picnic dinner on the lawn on Saturday preceding the business session. Much interest was felt in the work at West Point reported by Irvin Algear who with his wife has been conducting Sunday School and morning and evening meetings there for ten months with encouraging results. Twelve other towns reported in need of similar help. Forty-five Friends from the five other monthly meetings, the nearest about 100 miles away and the farthest over 200 miles, were present, the largest attendance in some time. The local meeting is doing good work under the leadership of Albion and Martha Gibson.

The following minute has been received from Eleanor W. Taber, clerk of New York Monthly Meeting of the Religious Society of Friends, held in New York, September 14, 1927: "The Quarterly Meeting having concurred in the united judgment of the Quarterly Meeting on Ministry and Oversight and of this Monthly Meeting that the great head of the Church has bestowed on our Friend, George W. Hawkes, a gift in the ministry, and that his gift should be acknowledged, he is therefore duly recorded a minister." The clerk was directed to inform the local meeting on Ministry and Oversight and the secretary of the Evangelistic Board of the Five Years Meeting of this action as required by discipline.

NOTICE

Charles N. Franklin, pastor of Greenfield, Indiana, Friends meeting announces that he is open to do part time evangelistic work especially in those meetings that do not feel able to employ a regular full time evangelist. Those interested in securing such service may address him at 19 North Wood Street, Greenfield, Indiana.

THE OUTLAWRY OF WAR

(Continued from page 661)

have no choice but, in the last resort, to depend upon the plighted word." President Coolidge expressed his confidence that "public opinion, based on proper information,

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working through agencies that the common man can see and understand, may be made the ultimate authority among the nations." But this is possible, concludes the author, "only when the nations, standing together, pledge one another that they are, each and all, forever done with war, and straightway create an institution of peace through law and justice." A body of international law as a working basis must be developed as speedily as may be possible, but with war abolished, much that is now known as international law, because of its relationship to war, would be defunct. The United States is challenged to take the initial step and invite other nations to join in an agreement to outlaw war, saying to them: "We will quit the fighting method of settling our international disputes if you will."

Everyone interested in international peace and goodwill should read carefully these well written pages with their thought provoking matter as a "distinct and outstanding contribution to clear and courageous thinking upon the most vital problem of these days." One does not need to agree in every particular to profit much from the perusal of this proposed plan for world betterment.

INTERNATIONAL SUNDAY SCHOOL LESSON

October 9, 1927.

Elijah Hears God's Voice: I Kings 19:9-18.

In Ahab's effort to promote the political fortunes of the Northern Kingdom he had made an alliance with the king of Tyre, married the Tyrian princess, Jezebel, and given her heathen religion official sanction in Israel by the side of the worship of Jehovah. This foreign cult made such rapid progress that it seemed that before long the whole nation would be carried away by it. There arose a mighty reaction against it, and the champion of this movement to purify Israel's religion and to restore the worship of Jehovah was the prophet Elijah. One of his first acts was to challenge the heathen priests to a contest on Mount Carmel; the God who answered by fire was to be recognized as the true God. Elijah won, and immediately killed wholesale the 450 priests of Baal. His method of reform here seemed to be that of extermination. For this rash act he was forced to flee to the wilderness south of Palestine. And it was while he was thus a fugitive in the desolate region of Mount Sinai that the events of today's lesson occurred.

9. *A cave.* For Elijah, having lived as a hermit in the wilderness of Gilead, it would be no new experience to find refuge in a cave. *Word of Jehovah came.* Probably through the voice of conscience speaking within,—"What are you doing here, Elijah,—running away like this?"

10. *He said.* Elijah begins to make excuses. *Jealous.* That is, he has thought it wrong that any other god should be recognized in Israel, besides Jehovah. *God of hosts.* Sometimes translated "God of Sabbaoth." The meaning is uncertain. The "hosts" may mean the "heavenly hosts," angels; or more probably, the armies of Israel. *I only am left.* It seems strange that so soon after his moment of triumph over the priests of Baal, Elijah should be so pessimistic, and seem to have such little faith. It was probably due to his physical exhaustion as a result of his flight.

11. *Go forth.* God commands him to overcome his fear. *Jehovah passed by.* Jehovah was in all these manifestations, the storm, the earthquake, the fire, and the voice, but they revealed Him in differing degrees.

12. *Still small voice.* The Hebrew has literally, "A voice of gentle stillness."

13. *Wrapped his face.* In antiquity the belief was current that it was dangerous to see Divinity. "No man shall see thy face and live."

14. This voice puts the same question that came to Elijah before, and Elijah answers with the same excuse. Even with this experience he still lacks faith.

15. *Jehovah said.* God did not scold or argue with Elijah. He simply told him what to do. *Wilderness of Damascus.* The marginal reading is probably a more correct one: "by the wilderness to Damascus." Damascus was the capital of Syria. *Hazael.* King of Syria about 844-804 B. C.

16. *Jehu.* An Israelite general who became king after a revolution against Ahab's son Jehoram about 842 B. C. *Elisha.* A well-to-do farmer of Abel-meholah, who became Elijah's assistant and ultimately his successor as leader of the anti-Baal party.

Jehovah's three commands then are to anoint Hazael as king of Syria, Jehu as king of Israel, and Elisha as prophet in his stead.

18. There are still 7,000 in Israel who have remained loyal Jehovah-worshipers. This may be the exact number, or it may signify simply a great multitude. Seven, among the Hebrews, signified completeness.

THE VOICE OF GENTLE STILLNESS

It has been said that the one great disease of our modern life is hysteria; that is, we are always in a hurry, in a rush. And we are hurrying not because we have an end in view, but simply because we feel we must hurry. All about us there are great reservoirs of spiritual energies, but in our turmoil of soul we do not find them. God is waiting patiently for an opportunity to speak, but the rush of our own spirit drowns him out. May we learn the lesson that Elijah learned, that God does and will speak in a "voice of gentle stillness." Let us learn the importance of daily and regular communion with the divine Spirit, when we can allow the bustle of the work-a-day life to subside, and bring our souls into touch with his. It may be difficult at first, but with patience we will discover for ourselves the strength of the Infinite Spirit.

GEORGE A. SELLECK.

Cambridge, Mass.

WANTED!

Position as chauffeur and caretaker for some family or group going to California soon. Exchange of references required. Write Ralph E. Whitely, % Leroy Mills, Straughn, Indiana.

TO FIVE YEARS MEETING ATTENDERS

The Richmond committee on entertainment is proceeding to arrange for rooms for delegates and fraternal delegates, except as instructed otherwise in individual cases. It will be glad also to make similar arrangements for others who plan to be in attendance, and would appreciate being notified in advance by those wishing lodging arrangements made for them. Meals will be served at the meetinghouse in which the sessions are held. Please address Harry C. Doan, Chairman, 1106 Main Street, Richmond, Indiana.

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DEATHS

KENWORTHY—At the home of his sister, Alice K. Wood, Spring Grove, Richmond, Indiana, August 2, 1927, Thomas Evans Kenworthy, son of Jesse J. and Mary Evans Kenworthy, in his 75th year. He was a lifelong, devoted member of the Society of Friends. His widow, five children and eleven grandchildren survive him.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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